

26. Darkness, stagnation and heedlessness, and also-delusion—these are born of the increase of Tamas, O joy of the Kurus.—(xiv.] 3.)

27. From Sattva wisdom is born, and also greed from Eajas; heedlessness and delusion are of Tamas, and also-unwisdom.—(xiv. 17).

28. They rise upwards who are settled in Sattva; the Rajasic dwell in the midmost place; the Tamasic go-downwards, enveloped in the vilest qualities.—(xiv. 18.)

29. The division of Buddhi and of firmness, also three-fold according to the Gunas, hear thou related, unreservedly and severally, O Dhananjaya.—(xviii. 29.)

30. That which knoweth energy and abstinence, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that Buddhi is Sattvic, O Partha.—(xviii. 30.)

31. That by which one understandeth awry Dharma and Adharma, and also what ought to be done and what ought not to be done, that Buddhi, O Partha, is Rajasic.—(xviii, 31.)

32. That which, enwrapped in darkness, thinketh Adharma to be Dharma, and (seeth) all things subverted, that Buddhi, O Partha, is Tamasic.—(xviii. 32.)

33. That firmness by which from unwavering Toga, by which one restraineth the actions of Manas, of the life-breaths and of the sense-organs, that firmness, O Pdrtha, is Sattvic.—(xviii. 33.)

34. But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holdeth fast Dharma, desire and wealth, that firmness, O

Partha, is Rajasic.—
(xviii. 34.)

35. That by which one from
stupidity doth not abandon
sleep, fear, grief, despair, and
also vanity, that firmness,
O Partha, is Tamasic.—(xviii. 35.)